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HASTINGS' DICTIONARY OF THE APOSTOLIC CHURCH¹

The first volume of this valuable work was reviewed by the present writer in the *American Journal of Theology*, XXI, 297 ff. It is not necessary to repeat what was there said concerning the purpose, scope, and general character of the dictionary. It is sufficient to remark that the second volume, which completes the work, is in all respects a worthy sequel and companion to the first. Scholars will miss references to certain books of recent date; but these apparent omissions are doubtless due to the fact that most of the articles were written before the outbreak of the world-war. There are three indexes similar to those at the end of the *Dictionary of Christ and the Gospels*. In the matter of proof-reading and typography the *Dictionary of the Apostolic Church*, like the other works edited by Dr. Hastings, leaves little to be desired. However, the reviewer has noted several errors in the printing of Greek and Hebrew words.²

One of the most vital questions connected with the history of early Christianity is that concerning the influence of the mystery cults on the new religion when it emerged from Palestine and came into contact with the Graeco-Roman world. A few scholars go so far as to call Christianity a mystery religion, while others stoutly maintain that it was only superficially affected by the oriental cults, at least in the early stages of its development. On this question Dr. W. M. Groton writes as follows (p. 62ab):

On the whole, the mystery-religions exercised but a slight influence on the oldest Christianity. . . . St. Paul would naturally use the ordinary religious speech of his day, but the ideas expressed in it by him were not the ideas of the mystery-religions. They bore another character and breathed a different spirit. In its early ceremonies and customs Christianity gave no indication that it was a mystery-religion. . . . Christianity can hardly be called a mystery-religion even of a higher order, and they who thus designate it have deceived themselves concerning the actual potency of the mystery-religions over it, or have forgotten the steady dominance and persistence of an inherited nature.

Paul conceives of Christ as a pre-existent divine being who came into the world to effect man's redemption, and with whom believers are

¹ *Dictionary of the Apostolic Church*. Edited by James Hastings. New York: Scribner, 1918. Vol. II. xii+724 pages. \$6.00.

² P. 31b, ἐλθέ for ἐλθὲ; p. 33b, οἶκος for οἶκος; p. 447a, שְׁמִירוֹן for שְׁמִירוֹן; p. 454a, βουλευτής for βουλευτής; p. 473b, τινα for τινά; p. 473b, הַשְׁרֹן for הַשְׁרֹן; p. 503b, סֶדֶר for סֶדֶר; p. 594a, δέκαται for δέκαται.

united in mystical fellowship. Can this conception of Christ and the Christ-worship that prevailed in the Pauline churches be explained apart from Hellenistic mysticism? Moreover, are there no traces of sacramentalism in the apostle's view of baptism and the Lord's Supper? The present writer believes that Pauline Christianity should not be classed with the mystery religions because its basic principle is faith; but it also seems to him impossible to deny that Paul's thinking was influenced in certain important respects by the Hellenistic environment in which he lived and worked.

Another question confronting the student of early Christianity is that of the relation between Jesus and Paul. This is a matter of prime importance, and it has been discussed from various points of view in recent years. Dr. James Stalker gives his opinion in the following words (p. 157*a*):

It cannot be denied that there was a vast difference between Jesus' mode of both conceiving and stating the truth and St. Paul's; but the latter's modes of expression can generally be translated back, without difficulty, into those of Jesus, and the two views of the world do not exhibit serious discrepancies, when it is taken into account that the one speaker is conscious of being the Saviour and the other of having been saved.

But can the fundamental differences in the *Weltanschauungen* of Paul and Jesus be satisfactorily accounted for in this way, and are not many of the categories which the apostle uses entirely foreign to the thinking of his Master? There was a deep chasm between Judaism and the gentile world; and Paul, being a man of great originality and profound insight, interpreted Jesus to the Gentiles in terms which they could readily understand. "I am become all things to all men, that I may by all means save some." Indeed, it was to this very fact that his success as a missionary among the non-Jewish population of the Roman Empire was chiefly due.

There are two admirable articles on Peter and the Petrine Epistles by Dr. S. J. Case. The crux in connection with First Peter is the question of authorship and date. The testimonies to the Petrine authorship of the epistle in early Christian literature are mentioned, the critical objections to it are stated, and the various ways in which defenders of the traditional position have attempted to meet them are set forth. The hypothesis that Silvanus was associated with Peter in the composition of the epistle is also given. The writer of the article, however, does not commit himself on the question of authorship. As regards the date, there are at least three possibilities, and each is

discussed in turn. From the standpoint of the persecutions, Dr. Case inclines to the view that First Peter was written in the reign of Trajan and during the early days of Pliny's régime as governor of Bithynia. Then it must be regarded as a pseudonymous or anonymous work. But he allows that this result is not certain, because the date cannot be determined apart from the vexed question of authorship. The two are bound up together, and the verdict is *non liquet*. Probably this is the wisest as well as the safest conclusion that can be reached in this perplexing matter. Second Peter is held—rightly in the opinion of the reviewer—to be a pseudepigraphon belonging to “that body of literature which grew up around the name of Peter (*Gospel, Preaching, Apocalypse*) about the middle of the second century” (p. 208*b*). Asia Minor is favored as the place of composition.

The authors of the articles represent various points of view, and they sometimes express different opinions on the same question. For example, Dr. Stalker holds that the Pastoral Epistles were written by Paul near the end of a long life (pp. 143*b* f.); whereas Dr. R. A. Falconer, on account of certain notable similarities between these epistles and the Lucan writings, thinks that Luke “had a large share” in the composition of the Pastorals (p. 593*b*). Such differences of opinion are inevitable, and they will serve to stimulate study and thought on the part of discriminating readers.

Dr. Hastings and the learned men who have collaborated with him are to be congratulated on the completion of a large and exacting task. They have produced a useful and scholarly work of reference. Moreover, the editor's object has been attained; for the *Dictionary of Christ and the Gospels* and the *Dictionary of the Apostolic Church*, each in two volumes, form together “a complete and independent Dictionary of the New Testament.”

WILLIAM H. P. HATCH

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THEOLOGY AMONG THE SCIENCES

Nothing is more needed today than the endeavor described by the title of Professor Macintosh's latest book.¹ Our age is becoming more and more accustomed to what is known as the “empirical” method of discovering what ought to be believed on any subject. There is

¹ *Theology as an Empirical Science*. By Douglas Clyde Macintosh. New York: Macmillan, 1919. xvi+270 pages. \$2.00.